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logical table at the end of the book begins too boldly with the date B. C. 7000; the details of the period 7000-4000 are given as if they were history instead of general inference, and the date 3800 for Sargon I. cannot be said to be of the nature of historical verity. Similarly the assumed conquest of Elam by Persia or Persis about B. C. 595 (p. 239) is not yet known to be a fact. The statement (p. 428) that Cyrus was a Zoroastrian is open to grave doubts. The history of Zoroastrianism in the sixth century B. C. is involved in obscurity, but the one thing clear from the cuneiform inscriptions relating to Cyrus is that he was frankly a polytheist, attaching himself as heartily to the Babylonian Marduk as he apparently did to the Hebrew Yahweh. Professor McCurdy's whole account of the Mazdean religion (p. 397) is lacking in perspective and needs restating. Turning to the Old Testament it may be said that a wide consensus of critics now places the book of Job not in the exile (p. 380), but a century or two later—a date that is important for the history of Hebrew thought. A similar remark must be made respecting the date of the "Servant of Yahweh" poems (especially Isa. liii.), which do not easily fit into the exilic period. An excellent general account of the history of the Sabbath is given on page 376, but it should begin with the statement that the day was probably originally a taboo day, gradually developed by Babylonians and Hebrews into a pivotal institution. It is hardly correct to say (p. 103) that the Southern Kingdom was religiously superior to the Northern—rather is the contrary the fact; the religious significance of Judah begins about the time that Samaria fell.

C. H. TOY.

Greek Thinkers. A History of Ancient Philosophy. By THEODOR GOMPERZ, Professor at the University of Vienna, and member of the Imperial Academy. Authorized Edition. Translated by LAURIE MAGNUS, M.A., Magdalen College, Oxford. (New York: Charles Scribner's Sons. 1901. Pp. viii, 410.)

THOSE who follow the literature of philosophy in Germany have for several years been familiar with the first volume of Professor Gomperz's *Griechische Denker*, a good translation of which is here offered to English readers. The work is not limited to the traditional lines of the history of philosophy, but aims to present a more general and complete picture of the "mind of antiquity" than can be offered in a severely technical account of Greek philosophy. It therefore makes appeal to that wider circle of readers who desire to understand the significance of philosophical thought for the culture and civilization of a people. This purpose is also served by the marked literary quality of the author's style and the relegation of the numerous references and notes to the end of the volume. The treatment is everywhere full of life, and not infrequently sparkles with brilliant statements and *aperçus*.

The work is not altogether without the defects of its qualities. In the endeavor to render the picture of every thinker concrete and life-

like, Professor Gomperz sometimes writes in a way which might easily mislead the non-professional reader. As an illustration may be cited his account of Pythagoras. He has indeed warned us that "it is hard to rescue the prototype from the flood of tradition which increases in volume the further it is removed from the source." But he proceeds to speak of the elements of "Pythagorism" as "compressed by the force of one great genius into the limits of a system," and to represent Pythagoras as himself performing the experiment with the monochord. We are hardly warranted, I think, in regarding all the elements of "Pythagorism" as known to Pythagoras, or in affirming that he ever performed a single scientific experiment.

How far the work transcends the limits of the usual treatment of Greek philosophy may be seen from the fact that two chapters are devoted to the historians and one to the physicians of Greece. It is this wide outlook over religion, literature, and the special sciences, which perhaps constitutes its chief claim to the attention of the student or teacher of philosophy as well as to that of the general reader. It is a good example of the way in which philosophy may be rescued from mere *graue Theorie*.

Space forbids an adequate criticism of the work in detail. One of the most noteworthy departures from the commonly accepted view is his treatment of the *homo-mensura* tenet of Protagoras. Professor Gomperz rejects altogether the current interpretation of individual subjectivism. According to his view of the meaning of Protagoras, man in the generic, not in the particular, meaning of the term is the measure of all things. Protagoras was, he admits, a staunch defender of sense perception, and a relativist in that he recognized that all cognition is limited by the nature of man's powers. Accepting Plato's account in the *Protagoras* as giving the substantive features of the great sophist's teaching, he considers the references to him in the *Theaetetus* to be the result of a frank historical "fiction" on the part of Plato—a fiction, moreover, of which Plato has not failed to give the reader numerous hints. The interpretation of the teachings of Gorgias also raises numerous questions. Is it so certain that Gorgias possessed any serious metaphysical interest? May not his famous theses have been propounded as a brilliant illustration of his ready mastery of the subtleties of dialectic? It may be added that the author's view of the sophists is favorable, approximating to that of Grote.

The remaining volumes—two in number—will be awaited with much interest.

WALTER GOODNOW EVERETT.

A History of Rome for High Schools and Academies. By GEORGE WILLIS BOTSFORD, PH.D. (New York: The Macmillan Co. 1901. Pp. xiv, 396.)

In its scope, this work embraces somewhat more than is ordinarily comprised in school text-books of Roman history. It not merely covers the record of events down to the dismemberment and fall of the Western